

For Private Circulation



*Unity in Diversity:*

**MYTH** *or* **REALITY** ?

# Editorial

Maaz Ahmed Javed, M.Tech, AMU

Namaz is an important pillar of Islam, so a person with the slightest religious sense does not want to abandon Namaz intentionally. A detailed mention of the virtues of Namaz is not possible at this point, although a few things can be looked at. For example, at one point, the Qur'an, while presenting the dialogue between the people of Paradise and the people of Hell, mentions, "Those who will be in Paradise, they will ask the criminals, 'What brought you to hell?' They will say, 'We were not among those who prayed.'" Considering the above verses, it is clear that Namaz is the reason for distinguishing between the righteous and disbeliever. A rational person cannot, under any circumstances, abandon Namaz after learning just these few things about it. If we keep this point of Namaz fresh in our minds, then, God willing, our attitude toward Namaz will change.

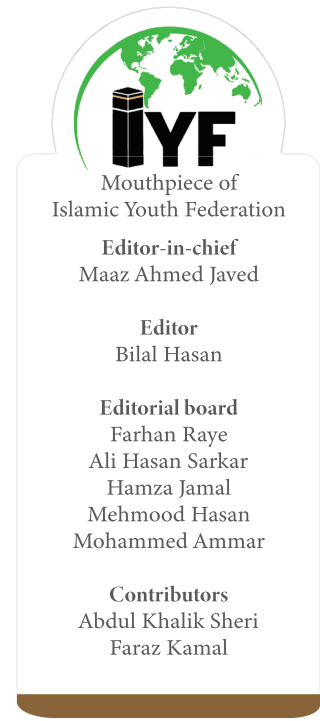
There has been a renewed debate in this country regarding Namaz. The present government first imposed some restrictions on Friday Namaz and Eid-ul-Adha; and made Muslims realise that even those religious ceremonies of yours which are purely individual are owed to us. We can re-regulate them as and when we want. In this context, the recent tension also came to the fore. Last month, a video of a few people offering Namaz in Lucknow's LuLu Mall was aired. As soon as the video was released, a debate ensued. The Sanghi group, which has a hatred for Islam and the rituals of Islam, came into the field openly, and one of its members announced that wherever Namaz have been offered, we will recite 'Hanuman Chalisa'. Then news came that some evil fans succeeded in reciting "Hanuman Chalisa" there too. After that, the administration arrested a few people

and gave the news that those offering Namaz and reciting Hanuman Chalisa have been arrested for spreading religious hatred. There was also news that Namaz was recited in the mall to start such a debate and spread chaos. In all these discussions, it emerged that the government wants to ban praying in public. Because after this whole debate, the Sanghi group published the video of the Namaz at different places on social media and presented it as a piece of important news. Going through this news, it was portrayed that those people who prayed in public had committed a criminal act.

The attitude of Satan's agents regarding Namaz is described in the Qur'an as follows: "Satan wants to sow enmity and malice between you through alcohol and gambling and prevent you from remembering God and Namaz. Will you refrain from things?" The Qur'an says, "When you announce the Namaz, they make fun of it and play with it. This is because they do not have intellect." (Al-Ma'idah).

Does not this statement come true for these disbelievers today? It turns out that the psychology behind all these efforts has been correctly reflected in the Qur'an. The result of this approach is that the Mullahs will be deprived of the Sajdah which was allowed in India until now. However, according to Iqbal, despite this permission, he was not free to fully practise Islam.

Beyond the agitation and reactionary attitude, we need to understand the real problem. Despite so many organised attacks, if we cannot understand that this whole issue is to throw away Islam and Islamic identity, then it is a pity. After realising this, we have to decide that we will not back down even an inch despite a million efforts of falsehood.



We have to keep the order of Allah Ta'ala in front of us, who has made it obligatory for us to perform Namaz in all situations of war and peace alike. "If there is a state of uneasiness, pray whether on foot or horseback, in whatever way possible, and when peace comes, remember Allah in the way He has taught you" the Qur'an says. (Al-Baqarah). Namaz is the ascension of the believer. Namaz is a process of communication between the servant and the Lord. Today, this Namaz and its quality have been lost from us. Today, Namaz, fasting, sacrifice, Hajj, etc. are performed, but their original spirit has disappeared. A very positive aspect of these situations is that we should not only insist on performing the Namaz on time and in all conditions but also try to discover its soul. Yesterday, those who performed the same Namaz used to rule over four corners of the world, and today we are suffering from such hardships. Today, there is a need to discover the same Namaz and the same prostration about which Iqbal has said.

وہ سجدہ روح زمیں جس سے کانپ جاتی تھی  
اسی کو آج ترستے ہیں منبر و محراب

# Creator's Call

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۗ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ  
وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالرَّبِيعِ وَالسَّبِيلِ ۖ وَمَا تَفْعَلُوا مِنْ  
خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ



## Fi Zalalil Qur'an

They ask you what they should spend [in charity]. Say, Anything good you spend of your wealth should go to parents and the near of kin, to orphans and the needy, and to travellers in need. God is well aware of whatever good you do.

Surah Baqarah Verse 215

### Balancing Kindness and Personal Preferences

The subject of charity had already been dealt with in several Qur'anic passages that preceded the revelation of the present verse. The circumstances that witnessed the birth of Islam made voluntary financial contributions by Muslims absolutely essential in order for the community to emerge and consolidate its position, considering the great difficulties and threat of war it was facing. It was also essential as an expression of solidarity and cohesion within the community, and to eliminate inequality and reinforce loyalty and self-sufficiency. All these are indispensable qualities for building up a true and practical sense of community among the Muslims.

At this point we are told that some Muslims asked "what they should spend [in charity]." (Verse 215) The question is about the type of money Muslims may give in charity. The reply speaks of the nature of charitable spending and defines the most important beneficiaries. The phraseology of the answer, "Say, 'Anything good you spend of your wealth,'" indicates, first of all, that whatever is given in charity is good for the donor, the recipient and the community as a whole. It is good in itself

and it is done for good reasons. It also implies that people should give from the best of what they have and share it with others. As well as benefitting the needy, this would purify the donor's heart and soul and give charity and altruism real meaning. However, giving from the best of what one has is not a condition of generosity, as the Qur'an urges elsewhere that people should give from neither the best nor the worst, but from the average, of what they have. In its inimitable style, the Qur'an in the present passage is aiming to persuade people to rise to a higher level of excellence and generosity by giving what is closer and dearer to their hearts. As to whom charity should be directed, the verse explains: "to parents and the near of kin, to orphans and the needy, and to travellers in need"

The verse gives a list of categories of people brought together through ties of family, kinship, compassion, and an integral strong framework of human social welfare, nurtured and promoted by religious faith. This relationship was further defined by the Prophet ﷺ who was reported to have said: "Start by being charitable to yourself. If you have something left, then to your immediate family. When you have something left after having looked after your family, then give to your relatives. If you have

more, then to all others." [Related by Muslim] This example reveals the Islamic highly effective and common sense approach in guiding human individuals. It begins from man's natural aptitudes and inclinations and takes him gradually and gently upwards to where it wants him to be. As he progresses and improves his human condition, he would not find himself overstrained or being forcibly dragged to fulfil his duties, or find that his natural needs and talents are being suppressed or thwarted. While his eyes and aspirations are cast as high as possible, and his heart and soul reach out towards God Almighty, man's feet would be set firmly on the ground. God knows that human beings tend to be selfish, and so He directs them to see to their own needs before those of others. God allows man to enjoy the good things of life, in moderation, and only when man has looked properly after himself does God direct him to be charitable towards others. The Prophet Muhammad ﷺ is quoted as saying: "The most noble charity is that made once one's own needs are fulfilled; the upper (giving) hand is better than the lower (receiving) hand. Start with your dependants."

# UNITY IN DIVERSITY

## Myth or Reality

DR. YAHAYA, AKOLA

UCC EID  
HOLI  
DIWALI  
CHRISTMAS



Many nations boast of the notion of “unity in diversity”. India is no different from all such nations and is the forbearer of this slogan. And why should it not be? Being a very vast country, no doubt it has linguist, cultural, theocratic, racial, and many more diversities. But the question in discussion for many decades now is of unity amongst these diversities and in particular Hindu-Muslim unity. Of course, such unity is nothing but a mirage to boast upon, but the communal riots, violence, hate speeches, and instigations against minorities right from the independence till date, there is ample of is evidence enough to destroy this mirage of unity.

For prevailing unity amongst these diverse sectors of society two ideologies are in counter with one other, both of them will not end this ever-lasting conflict of civilizations, which are discussed below.

The first ideology was of the more left-centered ruling class which came into power right after the independence. Independent India followed the Britishers in most of its administrative policy and this case was no different. Virtually stating that the State will not turn a blind eye to any community and be secular for all practical purposes to ensure justice. Religion being a private matter was to be adjusted and molded for the greater good of the community. Hence, a Ganga-Jamuna civilizational utopia was promoted in which Eid, Diwali, Holi, Christmas, etc. were celebrated by all. Some Muslim scholars too advocated a similar remedy for unity in the name of composite nationalism [Muttahida Qaumiyat], which was by the Almighty’s Grace refuted, and an academic work against this ideology was taken up by Maulana Zafar Ahmed Uthmani[may Allah accept his contribution].

The second ideology for having unity amongst the different sects of people is put forth by the right-wing nationalist party is the implementation of a uniform civil code for all. This code intends to do away with all the differences by preparing a single personal law to govern all the citizens. This attempt was specially designed to target the Islamic law which still governs a small aspect of the lives of Muslims staying in India. Of course, attempts have been made time and again to implement this, but no legislative success has been possible up to date. To sum UCC is unity without diversity.

The basic problem with both ideologies is that it goes against the nature of people en masse to accept such remedies for unity. History is evident enough to suggest that people have always been cautious of their social identity and as a society, they have always tried to uphold their cultural uniqueness like language, clothing, and belief even though it may seem absurd to others. To get rid of such differences and built a monochromic nation would create havoc and be catastrophic for the country.

The question however remains what is the remedy that can get together different communities without disturbing the natural fabric of the humane discourse. The answer lies in the only true religion, a complete system that encompasses all the spheres of life, Islam. To start with, Islam builds a system based on the idea of complete submission belonging to God alone. Whosoever accepts this idea shall be a part of this nation irrespective of many linguistic, cultural, or racial prejudice. Islam did not come to combat any civilization but rather had a simple notion of all is allowed except what has

been mentioned otherwise. Hence, we see that Arabs were the first nation to be blessed with Islam but Islam did not do away with all the Arabic traditions but rather only separated the weed based on shirk. Hence, traditions like Waleemah and Aqeeqah being pre-Islamic are still followed to this day as the Sunnah of the beloved Prophet ﷺ. Similarly because the nation of Islam, unlike all other nations, was not built on a common shared culture, language, or race but rather on a common Kalimah, we see in the later period of the golden era of Islam people of diverse ethnicities, living together bonded by a single kalimah speaking diverse languages, having a very different attire yet all in union with a fine fabric. This is in reality the true “unity in diversity”, a concept beyond human perception. This is in unity within a Muslim community.

But how does Islam deal with those who deny the call to Islam is still to be analyzed. There can be two scenarios; the first is non-Muslims living in an Islamic state. In this case, the law of the land will be Allah’s word, no doubt; and dhimmis (non-Muslims under protection) will be protected by the Islamic State in return for jizyah. Protection here includes their lives, property, their laws, and their freedom to express themselves. Do remember that the top priority of the Islamic state shall be the establishment of justice and no transgression of any sort will be allowed. In the second scenario, where Muslims stay in a non-Muslim dominant area, Islam does not allow complete assimilation with the non-Muslims nor does it commands complete dissociation from them rather a middle path is to be followed which is the uniqueness of ummat e wasat. This is how unity in diversity may be realized in reality.

# The Perfect woman Hazrat Aisha(RA)

Saffana Kamal



For a Muslim woman, the biography of Aisha (RA) is worth emulating. Therefore, Ayesha's (RA) biography is a mirror for them, in which it will be seen what is the true picture of a Muslim woman's life.

Ayesha (RA) is the name, Siddiqah is the title, Ummul Momineen, and Umm Abdullah are the surnames, and Humaira is the nickname. The Holy Prophet ﷺ also addressed her as Bintul-Siddique. According to Syed Sulaiman Nadwi, she was born at the end of the fifth year of Prophethood, i.e. Shawwal 9 before Hijrat or July 614 AD.

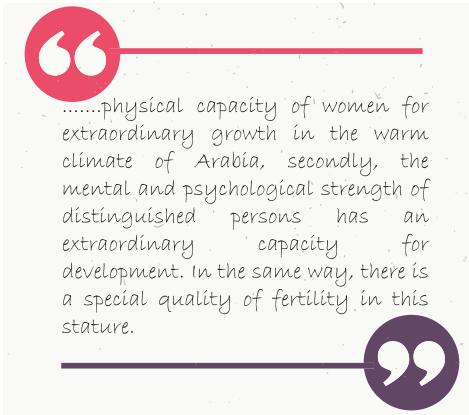
After the death of Hazrat Khadija(RA), the Holy Prophet ﷺ used to be very sad, but because of the grief of this loneliness, life became difficult and the relatives were very worried about it. The Messenger of Allah(ﷺ) should get married, he ﷺ said: With whom? Hazrat Khola said that there are both widows and virgins, widow Hazrat Souda and virgin Hazrat Aisha(RA). It was said that it is better that you talk about them.

The Holy Prophet ﷺ saw in a dream that an angel was presenting something in front of him wrapped in a silk cloth. When he opened it, it was Aisha(RA). Hazrat Aisha was six years old when she got married.

Hazrat Ayesha was married with 500 dirhams for meher in May 620 according to Shawwal 3 before Hijra, she was six years old at that time. The real purpose of this young marriage was to strengthen the relationship between Prophethood and the Caliphate. First the physical capacity of women for

extraordinary growth in the warm climate of Arabia, secondly, the mental and psychological strength of distinguished persons has an extraordinary capacity for development. In the same way, there is a special quality of fertility in this stature.

This is called "pre-consciousness". In any case, the acceptance of Hazrat Ayesha(RA) as his wife by the Holy Prophet ﷺ at this



young age is clear proof of the fact that from her young age, she showed signs of growth and intelligence.

The marriage of Hazrat Aisha's (RA) was held in a simple way that Hazrat Aisha RA was playing with the girls, her grandmother came and took her away, and Hazrat Abu Bakr came and performed the marriage ceremony.

A Muslim woman's marriage requires only this much arrangement. But today, the marriage of a Muslim girl is a combination of extravagant expenses and idolatrous ceremonies.

Hazrat Aisha (RA) left her father's house during the day in Shawwal 1 Hijri. Hazrat Aisha was 9 years old at that time. Arabs could not marry their

foster brother's daughter. By marrying Hazrat Aisha, He ﷺ also ended this ritual. Many other rituals of jahiliyyah were also broken through this marriage.

The great interest in the multiple marriages of the Holy Prophet ﷺ and especially in the marriage of Ayesha (R.A.) at a young age was that although hundreds of men were brought to a high level of knowledge by their perpetual companionship, this opportunity was not available to ordinary women, but only wives. The wives could get benefited and then this light could gradually spread through these stars to the entire feminine universe. Her rank is so high in the book, sunnah, jurisprudence, and rulings that her name is taken with Hazrat Umar Farooq RA, Ali Murtaza RA, and Abdullah bin Abbas RA. Hazrat Ayesha (RA) is a great favor to the feminine world that through her, we got awareness about the issues of jurisprudence and women.

She was a great example of piety and chastity. The incident of "ifk", which was the result of the hypocrites' conspiracies, she got bedridden due to that grief. Then Allah sent down the verse of Bar'at which is a complete proof of her purity and what is more proof of her purity than that God has given the testimony of it?

The house in which Hazrat Aisha(RA) entered was not a tall and luxurious building, but a room in which a man's hand would reach the ceiling if he stood up. A blanket was used as a curtain on the door. The entire universe of the house was a cot, a mat, a bed, and a pillow filled with bark. There were no more than two pots for keeping flour and dates, a pot of water, and a bowl for drinking water. Lighting a lamp at night was beyond the means of the owner. She had four daughters from the womb of Hazrat Khadija(RA). They lived together but no incident of mutual annoyance was mentioned.

Hazrat Ayesha was eighteen years old when the Holy Prophet (SAW) took the journey to the Hereafter. The era of Hazrat Amir Muawiyah was the last era of her life. In Ramadan of 678 A.D., she passed away after Witr prayer at night.

# The Concept of Hereafter in Islam

Maulana Maududi

Belief in the life after death has always been a part and parcel of the teachings of the prophets. Every prophet asked his followers to believe in it, in the same way as the last of the prophets, Muhammad (peace be upon him), has asked us to do. All prophets have categorically declared that one who disbelieves in it, or casts doubts on it, is a kafir. This denial also destroys the very sanction for good life and man is driven to a life of ignorance and disbelief. A little reflection would make this quite clear. In your everyday life, whenever you are asked to do anything, you immediately think: what is the utility of doing it and what harm is involved in doing it? Similarly, you won't be very eager to avoid a thing that is harmless. After all, why does a child put his hand in fire? Because he is not sure that fire burns. Why does he evade studying? Because he does not fully grasp its importance and benefits and does not believe in what his elders try to impress upon his mind. Now think of the man who does not believe in the day of judgment. To him neither obedience to god is of any advantage, nor disobedience to him of any harm.

A man who has in view the success or failure of this world alone will be concerned with the benefits and harms that accrue to him in this life only. He will not be prepared to undertake any good act if he has no hope of gaining thereby some worldly interest, nor will he be keen to avoid any wrong act if that is not injurious to his interests in this world. But a man who believes in the next world as well and has a firm conviction of the final consequences of his acts would look upon all world look upon all worldly gains and losses as temporary and transitory and would not stake his eternal bliss for a transitory. He will do the good, however costly it may be to him in terms of worldly gains, or however injurious it may be to his immediate inter-

ests; and he will avoid the wrong, however charming it may look. Thus there is a radical difference between the beliefs, approaches, and lives of the two persons. One's idea of a good act is limited to its beneficence in this brief temporary life as a gain in the shape of money, property, public applause and similar other things which give him position, power, reputation, and worldly happiness. Such things become his objectives in life.

He does not deter even from cruel and unjust means in their achievement. Similarly, his conception of a wrong act is that which may involve a risk of injury to his interests in this world like loss of property and life, spoiling of health, besmirching of reputation, or some other unpleasant consequence. In contrast to this man, the believer's concept of good and evil would be quite different. To him all that pleases God is good and all that invokes His displeasure and wrath is evil. He will be confident that God will reward him in the eternal life and that would be the real success. Similarly, he will not fall prey to evil deeds merely for some worldly gain, for he knows that even if he escapes punishment in his short worldly life, he would be the loser and would not be able to escape punishment in the court of God. He does not believe in the relativity of morals but sticks to the absolute standards revealed by God and lives according to them irrespective of gain or injury in this world. Thus it is the belief or disbelief in life after death which makes man adopt different courses in life. For one who does not believe in the Day of Judgment it is absolutely impossible to fashion his life as suggested by Islam. Islam says: "In the way of God give zakat (charity) to the poor." His answer is: "No, zakat will diminish my wealth; I will,

instead, take interest on my money." And in its collection he would not hesitate to get attached each and everything belonging to the debtors, though they be poor or hungerstricken. Islam says: "Always speak the truth and shun lying, though you may gain ever so much by lying and lose ever so much by speaking the truth." But his reply would be: "Well, what shall I do with a truth which is of no use to me here, and which instead brings loss to me; and why should I avoid lying where it can bring benefit to me without any risk, even that of a bad name?" Someone secretly keeps a deposit with this man, and after that that he dies. Islam says: "Be honest with the property deposited with you and give it over to the heirs of the deceased." He says: "Why? There is no evidence of his property being with me; his children also have no knowledge about it. When I can appropriate it without any difficulty, without any fear of legal claim, or stain on my reputation, why should I not do so?" In short, at every step in life, Islam will direct him to walk in a course of behaviour; but he will take recourse to the opposite direction. For Islam Measures and values everything from the viewpoint of its everlasting consequence; while such a person always has in view only the immediate and earthly outcome. Now, you can understand why a man cannot be a Muslim without belief in the Day of Judgment. To be a Muslim is a very great thing; the fact is that one cannot even become a good man without this belief, for the denial of the Day of Judgment degrades man from humanity to a place even lower than that of the lowest of animals.

# THIS ERA AWAITS ANOTHER **IBRAHEEM** *A.S*

Ahmad Osama Jafri

Among the three greatest and most influential civilizations of the present time, i.e., Judaism, Christianity, and Islam, the respected and noble personality is Ibrahim (A.S.). If these three groups are put together, it becomes a great majority of the world who consider Ibrahim (A.S.) as their leader. Countless trials of Ibrahim (A.S.) have been mentioned in the Holy Quran. On being successful in all these, Allah promised to make him the 'Imam' of all mankind. This promise seems to be fulfilled today.

He (A.S.) belonged to the generation of "Sham", the son of Nuh (A.S.). It is almost agreed that His father's name was "Azar" who was a polytheist and worked as an idol carver. His wife Sarah (A.S.) was blessed by Allah with a child in her old age and His name was Ishaq (A.S.). Before the birth of Ishaq (A.S.), Ismail (A.S.), the son of Ibrahim (A.S.), was born in the womb of Hajrah (A.S.). Sarah (A.S.) and Ishaq (A.S.) settled by Ibrahim (A.S.) in the region of Syria (present-day Palestine) and from here their descendants accomplished the feat of spreading divine guidance in this region. Hajrah (A.S.) and Ismail (A.S.) were brought and settled by Ibrahim (A.S.) in the deserts of Makkah where there was no sufficient food and drink. When Ibrahim (A.S.) left them and departed. It was Ismail (A.S.) who rubbed his feet due to his thirst, so water (Zamzam) began to flow under his feet by the command of Allah, as a reward for his patience. Before the water came out, no words of ingratitude or complaint to Allah came to the lips

of His mother who was running in search of water. During the period when Ibrahim (A.S.) was born, the whole world was involved in polytheism. If we look closely at this period, it is felt that for the rulers, polytheism was a means by which they kept the people under complete control. There was a group of priests and astrologers in the court who provided the rulers with the so-called divine basis for persecuting the common people. And the common people were also forced to obey the rulers due to their ignorance and fear, no matter how vile and dirty that thing seemed to be.

Namrud was the king of Babylon. The sense in which he claimed divinity should also be understood well. It is obvious that if Namrud had claimed divinity in the sense that he was magically performing feats and charisma, it would have been pointless for Ibrahim (A.S.) to argue against him. Secondly, as a result of the discussion between them, he could not rise the sun from the west, then the talisman of his divinity should have been shattered. In this way, it is understood that the polytheism and lordship that the Holy Quran talks about here is not magical and talismanic, but it was the same thing that was mentioned by Rabi bin Amir (RA) in the court of Rustam. He said that we want to free people from the slavery of humans and bring them into the slavery of their Lord Allah. Generally, to give Dawah, one's own mistakes and shortcomings are presented by correcting them under the guise of interpretations.

This work is wrong in two ways. First of all, reform should start from home. The second meaning presented here is that Ibrahim (A.S.) was concerned that his father might not suffer from divine punishment.

As Ibrahim (A.S.) gave Dawah to his father we come to know that, sometimes even a very close relative stumbles upon the call towards Allah and decides to make divine punishment his destiny. In such a case, it is per Islam to leave him alone. Because there is a prevailing belief that seeing one's face is turned away, a person gets worried and hesitates. In such a situation, being firm on your faith is the only guarantee that blessings from Allah will appear.

We should develop qualities in ourselves so that we can convey the message of Allah to the people. These attributes include several things like ability, fearlessness, and boldness. And more than that, true and conscious faith in Allah. It is necessary to use the intellect to present it so that such conditions are established in front of them that whoever does not suppress the ability to think and understand will turn back to his Lord.

Indeed, in the Holy Qur'an Ibrahim (A.S.) is not mentioned to tell a story. What we understand by reading all these verses together is that Allah wants us to develop complete faith and trust in Him, not to have an inferiority complex, nor to be afraid of any kind, and to speak with logical arguments.

# SEALED NECTAR

Series



Writer: Safiur Rahman Mubarakpuri

## General Social Boycott

Four events of special significance occurred within less than four weeks — the conversion of Hamzah, the conversion of ‘Umar, Muhammad’s ﷺ refusal to negotiate any sort of compromise and then the pact drawn up between Banu Muttalib and Banu Hashim to immunize Muhammad ﷺ and shield him against any treacherous attempt to kill him. The polytheists were baffled and at a loss as to what course they would follow to rid themselves of this obstinate and relentless obstacle that had appeared to shatter to pieces their whole tradition of life. They had already been aware that if they killed Muhammad ﷺ their blood would surely flow profusely in the valleys of Makkah and they would certainly be exterminated. Taking this dreadful prospect into consideration, they grudgingly resorted to a different iniquitous course that would not imply murder.

## A Pact of Injustice and Aggression

The pagans of Makkah held a meeting in a place called Wade Al-Muhassab, and formed a confederation hostile to both Bani Hashim and Bani Al-Muttalib. They decided not to have any business dealings with them nor any sort of inter-marriage. Social relations, visits and even verbal contacts with Muhammad ﷺ and his supporters would discontinue until the Prophet ﷺ was given up to them to be killed. The articles of their proclamation, which had provided for merciless measures against Bani Hashim, were committed to writing by an idolater, Bagheed bin ‘Amir bin Hashim and then suspended in Al-Ka’bah. The Prophet ﷺ invoked

Allâh’s imprecations upon Bagheed, whose hand was later paralysed. Abu Talib wisely and quietly took stock of the situation and decided to withdraw to a valley on the eastern outskirts of Makkah. Banu Hashim and Banu Al-Muttalib, who followed suit, were thus confined within a narrow pass (Shi’b of Abu Talib), from the beginning of Muharram, the seventh year of Muhammad’s mission till the tenth year, viz., a period of three years. It was a stifling siege.

The supply of food was almost stopped and the people in confinement faced great hardships. The idolaters used to buy whatever food commodities entered Makkah lest they should leak to the people in Ash-Shi’b, who were so overstrained that they had to eat leaves of trees and skins of animals. Cries of little children suffering from hunger used to be heard clearly. Nothing to eat reached them except, on few occasions, some meagre quantities of food were smuggled by some compassionate Makkans. During ‘the prohibited months’ — when hostilities traditionally ceased, they would leave their confinement and buy food coming from outside Makkah. Even then, the food stuff was unjustly overpriced so that their financial situation would fall short of finding access to it. Despite all odds, Muhammad ﷺ persisted in his line and his determination and courage never weakened. He continued to go to Al-Ka’bah and to pray publicly.

This situation ultimately created dissension amongst the various Makkan factions, who were tied with the besieged people by blood relations. After three years of blockade and in Muharram, the tenth year of

Muhammad’s mission, the pact was broken. Hisham bin ‘Amr, who used to smuggle some food to Bani Hashim secretly at night, went to see Zuhair bin Abi Omayyah Al-Makhzoumy and reproached him for resigning to that intolerable treatment meted out to his uncles in exile. The latter pleaded impotence, but agreed to work with Hisham and form a pressure group that would secure the extrication of the exiles. On the ground of motivation by uterine relations, there emerged a group of five people who set out to abrogate the pact and declare all relevant clauses null and void. They were Hisham bin ‘Amr, Zuhair bin Abi Omayyah, Al-Mut‘im bin ‘Adi, Abu Al-Bukhtari and Zam‘a bin Al-Aswad. They swore they would never relent until the parchment of boycott was torn to pieces and the pact broken at once. Abu Jahl, standing nearby, retorted that it would never be torn. Zam‘a was infuriated and accused Abu Jahl of telling lies, adding that the pact was established and the parchment was written without seeking their approval. Al-Bukhtari intervened and backed Zam‘a. Al-Mut‘im bin ‘Adi and Hisham bin ‘Amr attested to the truthfulness of their two companions. Abu Jahl, with a cunning attempt to liquidate the hot argument that was running counter to his malicious goals, answered that the issue had already been resolved sometime and somewhere before.



@THEMUSLIMSHOW



Subscribe

₹10/month  
₹100/Year



+91 88009 05047

milestone.iyf@gmail.com

Scan

Share your experience  
of The Milestone With Us



D - 115, Abul Fazal Enclave, Jamia Nagar Okhla, Delhi, India